

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, DEC. 26, 1907.

NEW SERIES VOL. IX. NO. 52.

REGRET.

E. L. Wesson.

The demon hand is oft unseen
Which turns the fragile barque aside,
And thought seems chained until between
That barque and right roll waters wide.
Then to return we toil and sweat,
And sigh the sighs of sad regret.

Ofttimes that hand an angel's seems
Because the barque so glides along
That life seems like sweet fairy dreams
Of love's enchantment and of song:
Until far off from right we get
And have to sigh one long regret.

That youth who started o'er life's sea
To manhood's shore with honor crowned,
Ne'er dreamed that his strong barque would be
Wrecked by that hand, his honor drowned.
Though mother warned, "Son, don't forget,
Be true to right lest you regret."

Oh demon hand, with serpent's charm,
That boy's honor was worth the world:
He saw no reason for alarm
Till in the cesspool he was hurled.
Then honor gone, virtue upset
He could but sigh regret, regret!

And that young girl—how pure her soul!
She never saw that fiendish hand
But thought she'd play along the shoal.
When lo she looked and saw no land.
Then came a cry I can't forget:
She wept and cried regret, regret!

Gone was her barque; Sad, sad indeed!
The waves rolled high, the billows foamed.
She cried the cry of helpless need.
For to the maelstrom she was doomed.
She wailed! It seems I hear her yet,
Screaming aloud Regret! Regret!!

Oh unseen foe! Oh cursed hand,
That guides to ruin and to woe
Ten thousand barques along the strand,
If hell can pity let them go
To try again life's tangled net
And hush that wail regret, regret!

Now fellow sailors o'er life's sea.
Let each guard well his fragile barque:
A little drifting it may be
Will leave us wrecked and in the dark,
With honor gone, virtue upset.
And naught remaining but regret.

Foreign Letter.

O Yellow Sea.

Steamship Chefoo-Maru.

Oct. 21, 1907.

When I last wrote we had just been at the opening of our Theological Seminary in Fukuoka. We are glad to have this School of the prophets, and though we begin with only six students and several more expected in a few days, even this number will be a great help to our work in Japan. We expect, however, soon to see the number of students increased. In this connection it gives me pleasure to testify to the high character of our native ministry. They are intelligent, fine men, some of them coming from the old gentry or noble families of Japan. They preach with earnestness and power. Brother Chiba who has been made President of the Seminary is a graduate of the Theological Seminary in Rochester, N. Y.

We need at once twenty men from America for our enlarging work, and we hope that God will soon give us at least forty native men in Japan who know their people, customs, etc. Yet what will this be in the midst of millions perishing for the bread of life!

Visit to Kokura and Moji.

On arrival at Kokura we found a number of the native Christians and others had come to meet us at the missionary's home. We were tired and hungry but "it would be bad form" to leave them to eat, so we went to meet them. The noble old Pastor, Kawakatsu Sen, insisted that we must have a service. The singing was sweet, the prayer earnest, and the visitor told them of the only true and living God and His love to men. Oh how sweet to tell the story to these who have recently accepted it, and to some who have never heard it and sit listening in wonder as it is related. We got through with the service about 10 o'clock and then went into the good meal which the kind little missionary sister had in waiting for us. Brother J. H. Rowe and wife are now located here, but expect soon to move to Nagasaki.

From Kokura we went by train eight miles to Moji. This rapidly growing city is on the Shiminoseki Strait, the highway for ships passing north and south, east and west. It is a great coaling station for ships. From here is sent coal to China and even to San Francisco. Right close by at Yawata is located the great government iron and steel plant which employs some eight to ten thousand men. At Moji a neat chapel has been recently erected. Next to the chapel we have a good piece of ground on which to locate the native pastor's home, which will cost about \$600. This house is greatly needed, as rents are high, but just now our treasury is depleted and we cannot build. A young evangelist recently moved to Yawata. He has a fine face and is a noble fellow. His wife is sick in the hospital, but he preaches earnestly. Twelve stood approved for baptism, and there were about fifty more enquirers. No native pastor impressed us more favorably than this young brother. If he will keep humble, close to the Master, and continue dead in earnest as now, God may make of him a Spurgeon or Moody to Japan. We must add here that Brother N. Maynard has been the missionary at the above points and has done fine work.

Return to Nagasaki.

Our time is drawing to a close in Japan. We board the train to return to Nagasaki and take our ship. Brother McCollum, our

beloved Nestor in Japan, comes as far as Fukuoka with us. There at the depot stands earnest C. K. Dozier with President Chiba San and the "Seminary Boys," a fine set of young men. A few hurried words of loving farewell and we are on the way again. At midnight we reach the hospitable missionary's home. Oh how sweet these places! No wonder foreigners and natives love to come to them. They are as oases in the desert to a tired, thirsty soul. A single man may be a better missionary, but we do not believe it. The Christian wife, mother and home-maker is herself a living preacher to these poor people. And what noble wives God has given us for our work in Japan.

I have written but little of the geography of Japan, her governments, etc. Any one can get these out of the books. With her 4,000 islands she is a gem of beauty. In Europe, Asia, Africa, or America I have never seen anything prettier. She has eighteen live volcanoes. We have looked out of the windows in the morning at some of these. The fields are made to yield two or three crops a year.

Her school system is wonderful. She has over thirty thousand schools, reaching from the kindergarten to her two great universities in Kyoto and Tokyo. The latter has departments of medicine, law, engineering, agriculture, etc., with about two hundred and seventy-five instructors and four thousand students.

There are marvelous changes going on which reach from the lowest peasant to the Emperor on the throne. The Sabbath is made a legal holiday. Marriage is being emphasized as something more sacred than a gossamer thread to be broken at will. We walk around the great stone walls which formerly protected the palaces of the Daimyo, the feudal lords, and see them falling to decay. With new implements of war, they are weak and useless. Even so we observe the seventy-three thousand Buddhist temples, and they are also falling to decay. The fortifications of sin must go down before the army of the Lord. Now is our opportunity. Shall we improve it?

The ship of Chefoo, China, is about to sail. The missionaries, Brother and Sister Walne, and also some native Christians came down to the wharf to bid us farewell. Yea, more, they got in the launch, saw us on the ship, and spoke kind words to the officers so as to make our journey more pleasant. When did two people ever receive such kindness or enjoy a trip through Japan more? God reward and bless them all.

We pass out of Nagasaki harbor, perhaps the most beautiful on earth. It is land-locked and mountain-crowned. Right at the entrance stands the Island where so many Christians were thrown from the lofty rock into the sea and killed at the expulsion of Christianity in 1639. Japan locked her doors but God opened them again.

We are on a delightful steamer of the Nippon Yusen Kaisha Line. It is a Japanese boat. The officers and crew are alert and very kind. We pass through the Japan sea right close to where Togo crushed the Russian fleet, then we sail all day by Korea, a country to be pitied. We enter the Yellow Sea and come across to the Shantung Province, and here we are at Chefoo.

The anchor is cast; here are the Chinese in their queer sampans (little boats) coming out to the ship to take the passengers and freight to land. Brother Peyton Stephens is seen coming in one of these boats and we are now again in the hands of our friends.

I hope that the State Boards are closing the year free of all debts for State Missions, and that our people will not neglect the millions here dying without Christ.

God bless, guide and keep you all.

Yours in love,

R. J. Willingham.

AN INTERVIEW.

Mr. C. N. Crittenton, Millionaire Evangelist of New York, Interviewed.

Mr. Crittenton is holding evangelistic services at the Methodist church this week. Next week I will give an account of the meetings.

(1) Mr. Crittenton, where is your home?

Answer:

"In New York now, ultimately in heaven."

(2) Are you a member of any church?

Answer:

"The Episcopal."

(2) Are you a minister? Answer:

"No; I have license from Bishop of Episcopal church to preach."

(4) What was the secret of your success in business?

"I was not a Christian when actively engaged in business, and attribute my success to close attention to business. My business has never decreased, but is larger than ever since I left it to do evangelistic work."

(5) How long have you been an evangelist? Answer:

"Since 1890. I went around the world preaching in many foreign countries, sometimes where I had to have an interpreter. In London I preached for Mr. Meyer, and frequently heard Charles H. Spurgeon. I boarded in a hotel next door to where Spurgeon lived. His power lay in his simplicity. I have preached in nearly all the States."

(6) Mr. Crittenton, what is your opinion as to the progress of Christianity in general? Answer:

"For the past ten or twelve years the progress of Christianity has been slow, due, I think, to worldliness and indifference among church members. The Baptist and Methodist churches used to be against card parties and dancing, and more recently they are 'letting up on this a little.' A resolution was introduced at a conference of the M. E. Church some time ago to abolish the rule of that church against dancing. Of course the resolution was voted down, but quite a number of preachers were found in favor of the resolution. There is harm in everything that injures your spiritual welfare."

(7) What led you to leave your business and go into evangelism? Answer:

"Soon after my conversion, Smith Allen, a missionary, invited me to go with him to the slums. There we found two unfortunate girls in a resort with whom we prayed and sang, and on taking our departure, I said, 'Gid bless yin, go and sin no more.' As I went out, I said to myself, 'go where?' They had no place to go. In the solution of this problem, the 'National Florence Crittenton Mission' was evolved, and I went into evangelism."

(8) What is the N. F. C. M.? Answer:

"It is a great undenominational missionary society for the uplifting of fallen girls, making a way of escape through the open doors of 'Florence Crittenton Homes' in America and foreign countries."

(9) Who do you think was the greatest evangelist in the last quarter of a century? Answer:

"B. Fay Mills was to be, but left the Presbyterian church for the Unitarian. He was at one time orthodox. I never heard a man who could so lift up Christ."

When asked what he thought was the secret of Mr. Mills' change, he said:

"He is power. He saw it, and I think it was his downfall. There is more danger in praise than abstinence. Everybody went wild over him in the West. He was a great organizer. In a congregation of 10,000 people he would have 1,000 ushers or workers. The ushers were uniformly distributed over congregation. Their seats were marked and no one would occupy them. When an invitation was given one thousand workers were immediately talking to the 10 men or persons nearest him. In that way thousands were persuaded to go to the altar or inquiry room. He has a sin who is a Unitarian preacher."

W. Alex. Jordan

Clarksdale, Miss.

For Cold Rooms Hard to Heat.

The coming of the cold weather gives rise to the question of how best to heat those rooms and hallways of the house that seldom, if ever warm up, no matter how big a fire there may be in the furnace or other heating apparatus.

The best way out of the difficulty is the use of auxiliary stoves—and of these it would be difficult indeed to find anything so handy and at the same time so clean as the Perfection Oil Heater.

To begin with, it is absolutely safe. The wick can be turned as high or as low as possible without danger. But perhaps the most desirable feature of all is its convenience. The Perfection Oil Heater can be easily carried to any part of the house where more heat is required. It may be a cold bedroom, a chilly hallway, a sick-room. Or you can use it to heat the bathroom while you take your morning bath—then dress by it—and then carry it to the dining room and eat your breakfast in comfort. The occasions on which it can be called into use are numerous—and once you have tried the Perfection Oil Heater you'll wonder how you ever struggled through a cold winter without one. Another advantage is the smokeless burner, which prevents any of the unpleasantnesses that perhaps have given you a poor idea of oil heaters in general. It is very handsome in appearance and is beautifully finished in nickel and Japan.

Another home comfort for the long winter evenings is the Rayo Lamp, which can be used in any room in the house—from parlor to bedroom. It has the latest improved burner, making it unusually safe and clean, and an ideal lamp for all round household use.

The Perfection Oil Heater and the Rayo Lamp, combining as they do to make the house warm and cheerful, are valuable additions to any home, and no household should be without them. They are sold at a moderate price by dealers everywhere.

From the Seminary.

H. C. Joyner.

Dear Record:

I was absent from the city at the last meeting of our Mississippi Brethren, and cannot give a report of it. But I learn that two of our brethren will leave before Christmas to take work in the "Home Land." Brother Holcomb goes to take up the work at Durant and Brother Jenkins at Louisville. The other brethren I think will stay

through the session.

The work of the session is progressing nicely and all the students seem to be doing fine work.

We are looking forward to the course of lectures in February with a great deal of pleasure. I am greatly in hopes that a great number of our Mississippi brethren will come to these lectures. They can come and remain for two months and stand their examinations, and get credit for their work on the course. Hereafter they will hold examinations every two weeks. This will enable the pastors to come and stay as long as they can of course; but for each two months' work done and examinations passed will be credited on the course for a degree.

I am real busy these days; I am carrying heavy work in the Seminary, and have been out in supply work almost every Sunday since I returned in July. I have accepted a church at Munfordville, Ky., and this morning when I left there, I was given a check at the depot, and told to call at the baggage car on reaching Louisville and get a box. This I did; and on opening the box, we found preserves, Jam, etc., backbones, ribs, sausage, fresh meat, butter and a handsome quilt, just finished up in style for the new pastor. The Lord has some choice spirits in Kentucky as well as in dear old Mississippi.

We greatly appreciate the visits of the Record each week.

Louisville, Ky., Dec. 11th, 1907.

Great Opportunities.

Great opportunities await us at Hattiesburg beginning Monday after the 4th Sunday in January, next, and continuing for five days. Two of the greatest Bible teachers among Southern Baptists, Drs. J. R. Sampay and R. A. Venable, what an uplift it ought to be to us. Every preacher in a hundred miles of Hattiesburg ought to attend unless providentially hindered. Brethren, let's make our arrangements to go.

Yours for a better knowledge of God's word and how to use it for His glory.

J. P. Williams.

The Excellence of the Bible.

By Harvey Wigginton.

When Walter Scott, in his dying hour called for the book, and in answer to his question, "Which Book?" said, "There is but one Book, the Bible," he uttered a truth even more generally accepted now than then. Yet do we in this twentieth century study and value the Bible according to its precious and priceless worth? No, we don't study it half as much as we should, nor do we value and follow its most valuable instruction as we should do. The countries in which the Bible is most studied and honored, are England, Germany and the United States of America. And the greatest among these mighty people, is our own beloved land, in which the Bible is more esteemed than any book. So from every view of point, the Bible is eminently worthy of the highest consideration. God gave us the Book through many human authors; through statesmen, poets, historians, philosophers, orators and sages. And can anyone reasonably object to such literary study of the Bible as lacking in reverence? That is, wanting in the manner in which we should fear and obey its blest commands?

I think it needless to say: that we should obey its written commands, fear and follow its most valuable instruction for our own benefit. The revised version; especially the American version is very much superior to the old authorized version of 1611, in bringing out the matchless literary qualities of the Bible. Now let us view it a little while merely as literature. The Bible is glorious with all the true beauties of literature. Here are lyric poetry, such as odes and elegies. And Idylls unsurpassed; both epic and lyric. And history, regular, constitutional and ecclesiastical. It possesses prose, epics, and prophecies. It contains the profoundest philosophy, the highest wisdom and the weightiest proverbs. Yet the Scriptures have not yet been appreciated by our educators, or given the rightful place in the curriculum of our educational institutions. It should be taught in both common and high schools, as one of the regular studies, as it will form the youths' minds with the highest moral and intellectual truths that can only be obtained from the greatest book, the Bible. For it is from it that we get the best poetry and prose. We must get a correct idea of what poetry really is: Poetry is creative literature in rhythmic or musical form. The old English for poet is "maker," which is the meaning of the word poet. Poetry is largely a creation. Prose is a discussion. We do not care whether or not the subject that is illustrated in poetry ever actually existed, for the poet creates it for us. In poetry there are both description and presentation. In presentation the author nowhere appears. He leaves us to hear the words of those who take part in the incidents. There are three principal kinds of poetry, the epic, the lyric and the dramatic. The epic is description in which verse takes place. The lyric is reflection, in which music takes place. The dramatic is presentation, in which action takes place. In prose, there are three correspondences. History, which is description, philosophy, which is reflection, and rhetoric, which is presentation. The Bible possesses all these forms of literature in their perfection. Yet how few people know this matchless work of literary excellence. The great art critic and master of style, John Ruskin, says:

"That better than all the learning of Oxford University to guide his life, and form his literary styles, were the Scriptures which his mother made him memorize, the 14th chapter of John, the 15th of 1st Corinthians, the 23rd Psalm and the 21st chapter of Revelation."

And we all should follow its most valuable instruction and let it be our guide through life here on earth, so we can inherit eternal life and a home in heaven.

The Form of Baptism in Sculpture and Art is a book just from the press of the Baptist Book Concern, Louisville, Ky., and written by Rev. John T. Christian, D.D., LL.D., of Little Rock. It is beautifully bound in red cloth and comprises 250 pages of beautiful clear-printed matter, embellished with a number of illustrations which throw light on the baptismal question. Of course these are ancient pictures. It is uniform in size and binding with the author's books on Immersion and Close Communion, and like those sells for \$1.00. It can be had from the author, the Baptist Book Concern or The Baptist Record.

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A Last Word for the Year.

This issue closes volume 9 of the Baptist Record, under its present management. We trust it has been the instrument of some good in its career, and we shall try to make it a greater factor for good in the future than it has been in the past. If the pastors will just come a little more strongly to its help in every way they can, its increased usefulness will be assured. We feel impressed that they ought to do this, not primarily for the paper's sake, for the paper per se has no claims on the people, not even a right to exist, but for the sake of the cause. If the Record does help along the cause of Christ, every lover of Christ is under obligation to help along the paper.

If our pastors will commend it earnestly and heartily to their congregations from their pulpits and also privately, and exert themselves reasonably for the extension of its circulation, and for the payment by all of what they owe the paper, we shall, beyond a question, witness an upward move in our State paper. Brethren, is such a thing is desirable? If so, will you aid in the accomplishment of this end? Don't criticize the paper adversely before the public generally any more than you would your pastor. Such a course will hurt either to the extent of your influence. If, in your judgment, something can be done to improve the paper, write to the editor (not for publication), who will always give reasonable consideration to your suggestions. Of course the paper is not perfect, and never will be, but it can be vastly improved if every one will do what he can for it.

No living man can make a paper that will meet the demands of Mississippi Baptists without the faithful co-operation of the

THE BAPTIST RECORD.

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brotherhood. Shall we have this in a larger measure than formerly, or not. Upon this question more than anything else depends the growth and usefulness of The Record.

The management is going to put forward renewed and increased effort. Who will come closer to its side, and help more than formerly?

Pardon the suggestion, that when you decide to write an article for our columns, think over your subject closely and carefully before sending your article. If you do this, about one article on an ordinary subject is all you will feel called upon to write. If you give the subject just a little surface consideration, you will feel like writing an article as often as any one else expresses his views on the same subject. Let our articles not bear the mark of *Parvum in multo* but of *Multum in parvo*, then they will prove to be *Pro bono publico*.

Now, in conclusion, we most earnestly tender our brethren our sincere thanks for their co-operation and valuable assistance in the past. We feel under greater obligations to them than we shall ever be able to discharge. May God's tender blessing rest upon you all during the incoming year, and may you be abundantly useful in the Master's kingdom.

Rev. W. Alex. Jordan will close his work with the church at Clarksdale on Jan. 1, 1908, and will be available for evangelistic work. He is one of our most valuable men.

The Record acknowledges an invitation to be present at the marriage of Miss Davie Bruce Jasper to Mr. Bronson Ray, on the evening of Wednesday, January 1, 1908, at their residence, at six o'clock, Plano, Texas.

In a former article we stated that the Secretaries of the Arkansas Baptist Convention had the minutes of that body in the hands of the people within ten days. We have since learned that they were mailed on the day following the adjournment.

The Southern Educational Association will hold its annual meeting at Lexington, Kentucky, on Dec. 26-28, where the Conference for Education in the South met nearly two years ago. The local committees are making arrangements for entertainment, and every effort is being made to make this a profitable and enjoyable occasion.

On the eve of a town or city going under prohibition laws, fear is entertained and expressed by whisky sympathizers, that the houses used for whisky purposes will become vacant and the city badly hurt financially, because of so many vacant and hence unprofitable buildings. It seems not to occur to them that in all probability all or most at least of these buildings will be promptly occupied by other business concerns which will be worth far more to the city than the whisky traffic was. In Atlanta even before the houses used for whisky purposes are vacated, most of them are taken for other lines of business. Any town will be sure to have more financial prosperity without whisky than with it.

The number of human beings destroyed annually is enormous. The number murdered, suicided, poisoned, killed in railroad wrecks and runaway teams, by machinery and explosions of all kinds is appalling. The number of men killed in the coal mines

of the United States during the last 17 years is in the following table for each year.

1890	701
1891	1,076
1892	859
1893	965
1894	957
1895	1,057
1896	1,120
1897	947
1898	1,049
1899	1,243
1900	1,493
1901	1,594
1902	1,828
1903	1,794
1904	1,999
1905	2,097
1906	2,061
Total	22,840

These places and dates have witnessed some great mine disasters:

Johnstown, Pa., July 11, 1902, 112 killed.
Anderlues, Belgium, March 11, 1892, 200 killed.
Nainamo, Vancouver, May 4, 1887, 170 killed.
Lund Hill, England, Feb. 19, 1857, 189 killed.
Duer, Belgium, Nov. 18, 1888, 121 killed.
Harwick, Pa., Jan. 28, 1904, 189 killed.
Hannah, Wyo., June 30, 1903, 200 killed.
Pas de Calais, France, March 10, 1906, 1,000 killed.
Cannanea, Mexico, June 1, 1906, 100 killed.
Pocahontas Mine, Virginia, 1884, 307 killed.
Mononga Mine, West Virginia, Dec. 6, 1907, 382 killed.
Yolande, Ala., Dec. 16, 1907, 61 killed.

STATEMENT Showing the Condition of the BANK OF CLINTON, of Clinton, Mississippi, On Dec. 3, 1906.

Published by direction of Chapter 14 of Mississippi Code of 1906.

RESOURCES.

Loans and Discounts on personal endorsements, real estate, or collateral securities	\$36,753.23
Overdrafts secured	197.7
Overdrafts unsecured	131.68
Banking House and Other Real Estate	6,223.01
Furniture and Fixtures	1,781.38
Expenses	2,196.33
Sight Exchange	7,846.90
Cash on Hand	2,853.45
Total	\$57,983.15

LIABILITIES.

Capital Paid in	\$15,000.00
Surplus	1,224.33
Undivided Profits	4,945.66
Individual Deposits subject to Check	25,763.16
Time Certificates of Deposit	1,050.00
Bills Payable	10,000.00
Total	\$57,983.15

Of the Above Amount of Loans and Discounts	
To Officers of the Bank	\$ 970.00
To Directors of the Bank	1,270.00
To Stockholders of the Bank	2,939.90

Dec. 26, 1907.

I, E. F. Anderson, Cashier, Bank of Clinton, Mississippi, do hereby certify that the foregoing is a true, full and exact statement of the Assets and Liabilities of said Bank on the day and date named therein, as shown by the books of same.

E. F. Anderson, Cashier.

Sworn to and subscribed before me, the undersigned officer in and for the county of Hinds, Mississippi, this, the 12th day of Dec. 1907.

M. Latimer,

Mayor of Clinton.

Examined and found correct.

T. M. Henry, Auditor.

This 13th day of December, 1907.

News in the Circle. Martin Ball.

Rev. A. P. Turner leaves Fayette, Mo., and accepts the work at LaBelle, same State.

Rev. G. S. Jenkins, Louisville, Ky., becomes pastor at Louisville, Miss. He comes directly from the Seminary.

The church at Grant, Ky., has called Rev. T. L. Utz to the pastorate. It is thought he will accept.

Rev. J. Ben Sims has resigned at Stanberry, Mo., to accept the pastorate at Trinidad, Col.

Rev. L. W. Swope, of McCall, S. C., accepts the pastorate of the Louisburg, N. C., Church. He begins his labors at once.

Evangelist George C. Cates began a meeting in Vicksburg last Sunday morning. Everything indicates a sweeping revival.

Rev. W. L. Savage, of Tennessee, has been called to the Glenwood Church, Fort Worth, Texas. He accepts.

Rev. Roy Chandler leaves the Southeast Church, Columbus, and will go to the Seminary at Louisville.

Pastor W. R. L. Cahall, Georgetown, S. C., has resigned to accept the call to Kershaw, same State.

At Plant City, Fla., the pastor, J. A. Wray, lately held his own meeting. There were 33 accessions. Why not?

Rev. G. L. Yates, New Decatur, Ala., has been called to the Dauphin Street Church, Mobile. It is understood he will accept.

Rev. B. F. Hunt has been called to and accepted the care of the church at East Armuchee. He is a splendid preacher.

The church at Midlothian, Texas, has called Rev. B. J. Matthews of Hot Springs, Ark. It is thought he will accept.

Pastor E. P. Minton has resigned the Second Church, Jonesboro, Ark., and accepted the work at Pocahontas, same State.

Rev. F. D. Baars has been called to the care of the German Baptist church at Piney Ark. He will be aided by the State Board.

Rev. J. T. Watts, Ashland, Ky., has resigned to accept a call to the First Church, Lexington, N. C. He has been a leader in the B. Y. P. U. work in Kentucky.

THE BAPTIST RECORD.

Take Up the Slack.

As a result of the evangelistic campaign in Meridian, led by Evangelist W. W. Hamilton, 300 were added to the churches. The meeting "left a fine Baptist atmosphere in the entire city."

In the meeting held at Lakeland, Fla., Rev. J. H. Tharp, pastor, assisted by Evangelist Raleigh Wright, there were 100 additions to the church.

Rev. M. L. Bible will leave the work at Mountain Grove, Mo., the last of December. He retires on account of severe throat trouble.

Rev. T. L. Holcomb, Louisville, Ky., has accepted the church at Durant and will be on the field by January 1st. We extend a hearty welcome.

Rev. W. W. Payne has resigned the charge of the church at Gallatin, Tenn., and will move to Franklin, Ky. He is a good preacher and splendid pastor.

We are all happy that Pastor Borum has decided to remain at Greenville. He has done a great work there, and his people properly appreciate him.

The South Carolina Convention presented Dr. T. M. Bailey, the Mission Secretary, with a gold headed cane, and to Mrs. Bailey they gave a gold fountain pen. This for faithful services rendered.

Evangelist George C. Cates is supporting more than 100 native preachers on various foreign fields. This information comes over the signature and affidavit of Mr. S. A. Tomlinson, Cashier of the Bank of Commerce, Gulfport, Miss.

Dr. J. B. Cranfill, who sometime ago moved to Chicago to manage the press department of the Prohibition party, has returned to his old home in Dallas, Texas, and will manage the Southern department of the same work.

Evangelist Otto Bamber closed a two weeks' meeting at Indianola last Sunday night. 47 additions to the Baptist church, 19 to the Methodist and 2 to the Presbyterian. A purse of \$435 was handed him for his services.

The Palew Avenue Church, Tampa, Fla., Rev. W. J. Bolin pastor, has just closed a ten days' meeting. 54 additions. 48 by baptism. Evangelist Raleigh Wright of the Home Board, aided in the meeting.

Friday afternoon, December 20th, the Ladies of the Church at Winona stormed the pastor's home and left many toothsome edibles, fit for a king. During the day the elect lady and her husband received many tokens of love. May the Lord reward the donors.

Rev. J. P. Hemby, Recording Secretary of the State Convention, has placed in the hands of this scribe what minutes of the Mississippi Baptist Convention that are left, and requested me to distribute them to any one who may desire them. He also asks that any other business pertaining to the Convention be directed to Martin Ball, Winona, Miss., until the meeting of the Convention in Meridian.

There is a law in Mechanics that is expressed by two different phrases: In the case of a rope, it is called "too much slack," in machinery, "lost motion." The meaning is, as I understand it, more rope than is being successfully used, or motion in the machine that counts for nothing. I have just gone through Secretary Rowe's report to the last State Convention, together with the statistical tables, reports on missions, etc.

Brother Rowe's report shows that 601 churches from a total of 1,336 in the State, made direct reports of their gifts to Missions to the State Board. Of these 601 churches contributing to Missions, 200 gave to one object only, 112 gave to two, 170 giving to three.

To State Missions, 459 reported gifts: H. M., 333; F. M., 439. It can readily be seen what a small per cent. of our churches make regular offerings to all our missionary enterprises.

Less than half the churches in the State, not reporting in their own name, any gifts whatever. The report shows that we gave last year \$25,719 to Foreign Missions, \$13,905.06 to Home Missions and \$21,564.47 to State Missions.

We stand committed to God, to the men we have elected to superintend our mission work, and to our churches for \$45,000 to Foreign Missions, \$30,000 to Home Missions, with our State work growing rapidly in its opportunities and needs. What are we going to do about it? You say "meet our obligations, of course." So say I, but if we do, two things must be done: First, the number of givers must be greatly enlarged. Many of those in the 600 churches making regular gifts must be enlisted, and tens of thousands of those in the 700 churches reporting no gifts, must be reached. Second, the gifts of those already making regular contributions, must be greatly increased. Two suggestions: Let the churches lay wise plans. Then, do not wait until next month to begin. Take the matter in hand at once. "The King's business requireth haste." Let all the slack be taken up and all the lost motion be overcome and the work can be done.

May the grace of our Lord and Saviour rest upon all His people in this opportunity to discover themselves.

Fraternally,
W. J. Derrick.

Northeast Mississippi Bible Institute.

The Northeast Mississippi Bible Institute will meet with Ripley Baptist Church Jan. 21, 22, 23, 1908. A very interesting program has been arranged and we have tried to mail one to every preacher in the territory covered by the Institute. It is hoped that all the preachers especially, will avail themselves of this splendid opportunity of hearing these able discussions. We found it impossible to place the names of all the preachers on the program, but hope you will study all the subjects and come prepared to take part in the meeting. The night of Jan. 20th, Rev. Wendling will deliver his famous lecture on "The Man of Galilee," at Blue Mountain. Start a day earlier and stop at Blue Mountain and hear this lecture. A free ticket will be given to all ministers. An earl train come north, so you can leave Blue Mountain in plenty of time to get to Ripley for the first service. Free entertainment will be given to all who attend.

W. J. Epting.

Mississippi Baptist Association.

In response to a call made by T. C. Schilling to the officers and other members of the Mississippi Association, a meeting was held in the Baptist Church at Liberty, Miss., Dec. 9, 1907, at 1 o'clock a. m.

The following brethren were present: S. W. Sproules, J. E. May, O. D. Newman, Jno. T. Richmond, W. Jones, R. J. Stewart, W. K. Anderson, T. J. Barksdale, T. C. Schilling, Clerk, and W. I. Causey, Treasurer of the Association.

On motion, J. J. Newman was elected Chairman, and T. J. Barksdale, Secretary of the meeting.

T. C. Schilling stated the object of the meeting as being for consultation with reference to the publication of the Historical Sketch of the Mississippi Association, which was ordered done at the last meeting of the Association. He stated also, that he was unable to publish the Historical Sketch in connection with the Associational Minutes, inasmuch as this would cause too great a delay in getting out the Minutes, and besides that the necessary funds were not in the treasury to have the work done. He stated further, that in consideration of the above mentioned facts, he had ordered the Minutes printed without the Historical Sketch, but that he could have an Abstract History of the Association published at a reasonable cost.

On motion, the body endorsed the action of our Clerk in having the Minutes printed apart from the Historical Sketch.

On motion, the Clerk was authorized to have published an Abstract History of the Mississippi Baptist Association for One Hundred Years, and to sell same to the churches of this Association at cost.

On motion, the Clerk was authorized to sell any copies of the Abstract History not required by the Association, and that the proceeds of same shall go to remunerate him for his labors in preparing this work.

On motion, the Clerk was authorized to insert in this work the pictures of all the officers of the Association, also of all deceased ministers and active laymen who were members of the Association.

On motion, the Secretary was authorized to have the proceedings of this meeting published in our county papers, and also send a copy of the same to the Magnolia Gazette and the Baptist Record for publication.

On motion, the meeting adjourned.

T. J. Barksdale,
Secretary.

The Law of Growth.

J. B. Gambrell.

I have just read an interesting account of a Baptist Church in Finland, which had had a lingering existence for nearly fifty years. It was in a very low condition. The members talking over their condition resolved to pray and work for ten recruits. They went out after them in prayer and effort. In a short time they had the ten converts and more. Having tasted the joys of such service, they continued their prayers and efforts for the lost, and converts came tramping in. The house which was ample in the past was now too small. They took out one side and enlarged that side. Still their work went on and the people came until they were compelled to enlarge on all sides. There is not a thing strange in this story. It follows the law of progress. The Master laid down the law of growth when he said, "To him that hath shall be given." The teaching in simple language is that who-

ever uses what he has will get more. This law of increase runs through nature and grace as well. "There is that scattereth and yet increaseth; and there is that withholdeth more than is mete, and it tendeth to poverty." The grain must die or remain alone.

The message of the Spirit to the church at Philadelphia in Revelation carries the lesson. It was a little weak church, but faithful. It put out its strength, and an open door was set before it that no one could shut. But that was not all: the proud Jews came into the church, and bowed down and acknowledged that God was in the church.

The teaching of Scripture is, that to grow, a person or a church, must use faithfully what is in hand. If this is done, more will be given. This applies to preachers. Why is it some preachers start well, but seem never to grow? Of course, some may start wrong, start without a proper conception of their work. One cannot grow in any kind of grace, if his aims and ways are not gracious. But multitudes of preachers never put themselves out to the growing point. They do something near what they are paid to do. They keep too a narrow contract. There is no overflow to their ministry. They never think of working out to the utmost. They never stretch themselves and never grow.

Any preacher who will go in for doing all he can every day will grow. He will expand in his own heart and in his mental powers. He will have added strength for service. Doors will open all round and he will find himself in a swelling tide of progress.

The same is true of a church, any church, every church that will try it. There are churches, I know of some of them, which live to themselves. They are distressingly nice. They have nice pastors, and they want their pastors to serve them rather than lead them to serve the needy world. They stand on their rights, with the result, that, in the wind up, they find themselves shorn of spiritual strength, lacking in joy, in attractiveness to draw the world and, in short, they are left where the Laodicean Church was left, blind, naked, poor and not knowing it.

It is not the main question how much talent a preacher has, or how much of resources a church has, but what will the preacher or the church do with the stock in hand. A church of a dozen members anywhere in the world can conquer, if they will simply do their best with what they have. Doing that, Omnipotence works with and for them. All growth is from within, not from without. Nothing can help any preacher unless he will help himself. Let this sink deep into all our hearts. And the law for church growth is the same. It is the universal law of growth. To have, we must give. Selfishness is self-destruction by contraction and slow decay.

If we are wise, we will apply this law in our lives and in all the churches. Its operations are sure and universal. Look at the preachers who are growing today. Who are they? They are the men, who are not sparing themselves in service. They are wanted everywhere. Which are the growing churches? They are the churches that live to serve. They are the giving churches. The lesson is spelled large before our eyes.

Railroads and Legislation.

I am not much inclined to write on great public questions, but occasions some times arise when if I were to fail to do so I would

feel that I was recreant to duty and culpable for inexcusable neglect.

When I view the present industrial and economic conditions of our country I cannot but feel that we are on the verge of a crisis and I shudder when I contemplate what may be the possible outcome.

Our danger lies, not in the need of more money. This is evident from all the authentic reports that have been given out on the subject. What we need, in the humble judgment of the writer is, that our law-making bodies in both state and nation together with those whose duty it is to execute the law shall be ruled by the principles of common sense and common justice. I firmly believe that the legislation recently enacted in some of our states for the purpose of controlling the railroad corporations has had much to do with the destruction of that confidence which is indispensable in the business affairs of a civilized country.

If this method of dealing with these great arteries through which flows the life blood of our commerce, is persisted in, I believe it will result in the abandonment of all railroad construction and railroad improvement, and this at the very time when both are sorely needed. In brief the result will be the demoralization and ultimate ruin of the industries on which the people depend, not only for their prosperity but for the bread they eat. I know that these corporations have special privileges granted them through their charters and I believe that they have obligations that are corresponding and which they ought to respect, and if they will not do this voluntarily they ought to be compelled to do it; but they have rights also and their rights are sacred as those of an individual.

Corporations are made up of individuals and the golden rule does not cease to apply in behalf of what is just because the rights of many are involved instead of one.

I shall not particularize as to localities or instances for it is a principle that I am considering.

It is well known to all that the requirements made of the railroads, both in their care of life and property are very rigid. If a limb or life is lost as the result of defective track or negligence of any kind they are held to a strict accountability.

I do not say that this is wrong, but I do say that it is unjust to enforce these requirements and at the same time impose upon them conditions which make their performance impossible. They are required to keep their roadbeds in good condition, their rolling stock must be sufficient in quality and quantity to serve the territory through which they operate. To do this requires the employment of thousands of men and millions of money. Men to do the labor and money to buy material and equipment.

The State does not undertake to reduce or fix the price which they must pay for material. Then: on what principle of justice or fairness can the state reduce the amount which they are to receive for the work they are doing? It is equivalent to saying, "you must employ labor at whatever price you can get it, you must buy your material and equipment in markets where prices are constantly going higher, but we will reduce your earnings to a scale that will correspond with our ideas as to what is right and which will be more satisfactory to the public generally."

I have, all my life, been an observer of men and I will, in all candor, say that my observation has taught me that there is a limit of endurance beyond which self-re-

specting men will not go, and beyond which they cannot be driven.

Self-interest may prompt even a very stubborn man to submit to much that he feels unjust. He may be persecuted and hounded as a part of a corporation or as an individual and still go on, hoping for a better day. Nevertheless, there is a limit beyond which he will not move. He will stop. He will quit. He will realize that his interest will suffer and that his fortune is being ruined. He will tell you to let it go, that he is being ruined anyhow and he will tell those who are doing it to take their own medicine.

As the result of adverse legislation laboring forces on many railroads have been reduced. There is practically no construction of new roads going on and but very little improvement of those already built. The millions of feet of lumber formerly in demand for these purposes are not wanted. As a result many mills are idle and so is the labor formerly in their employment.

In Mississippi we are more fortunate than in some of our sister states and I sincerely hope that our legislature soon to meet, will not pursue a course that WILL lead, that MUST lead to our industrial and financial undoing. Our people need capital and capital needs labor, they are mutually dependent. When they move together in harmony, prosperity is sure and failure impossible.

When I was a boy I had a pair of little oxen. One was named Landy, the other was named Spot. Landy would not balk but he would sulk. Spot would not sulk, but he would sometimes balk.

If I had them now I would name them Capital and Labor.

Landy was a good little ox, but there was a limit to his forbearance, he would pull mightily under ordinary circumstances and sometimes even when he was overloaded, still there was a limit to his endeavors. When he reached it he quit; he sulked, he lay right down, then and there! No amount of frailing or coaxing would move him. A little more of the white of his eyes could be seen, a groan now and then could be heard, that was all.

As to Spot he was powerless to do anything.

To those who have had any experience with a sullen ox I need not say that in such a case you deal with a condition, not a theory. When Landy sulked Spot was idle. When Spot balked or went on a strike, Landy could do nothing, but when they pulled together they did wonders.

Capital and Labor have had but little trouble in Mississippi. The men who have been at the head of our great enterprises have been so thoroughly identified, both in feeling, sympathy and interest with those in their employment until neither has had any inclination to either balk or sulk.

As for myself I have not much to be concerned about personally. I am sixty years old and I have no capital worth talking about. I have seen the time when 75 cents was all that was paid me for a hard day's work.

Labor is not benefitted by conditions which make it impossible for it to earn a decent living. Labor deserves encouragement and protection. So does capital. Injustice to either will react upon those who inflict it, and this, whether the wrong be done to one or more.

I earnestly hope that our new legislature will in all it may do, be actuated and controlled, not by prejudice, but by wisdom and justice. If this be true, then the un-

paralleled prosperity of the past ten years is only a prophecy of the greater measure of progress that shall be ours during the decade just ahead of us. That our hopes shall not be disappointed, but our most genuine expectations be realized, is the sincere wish of

Yours for what is right,
L. E. Hall, in Daily News.

National Baptist Convention of Mexico.

The fifth annual gathering of this body has just been held in Toluca, Mexico. Although the place of meeting was not central, we had present the largest number of delegates and visitors in the history of the Convention. Toluca is a liberal city; it has three evangelical churches, and our two largest colleges are located here, all of which conspired to give us regular attendance of from three to four hundred people. Rev. Andres Cavazos was elected president and Ferdinando Uriegas secretary. The "menu" prepared in advance by the committee on program was excellent. The following are some of the subjects discussed: "The Spiritual Life of our Ministers," "How to Increase the Spirituality of our Church Members," "How may we Answer with Bible Texts the Difficulties of the Unconverted?" "Importance of Prayer in all our Work," "Self-support," "Importance of Christian Literature," "Importance of Christian Schools for the Education of our Workers," "Foreign Missions," "Suburban Missions," "Indian Missions," "Medical Missions," "Sunday Schools," "Work of the B. Y. P. U." The papers presented were of high character, several being asked for immediate publication in tract form for general distribution among our churches. The free discussion that followed the reading of the papers was interesting and profitable. Strong emphasis was laid on the importance of Religious Literature, Medical Missions, Evangelical Schools, Self-support and Indian Missions. This Convention has undertaken to prosecute a new work among the native tribes in a part of Mexico which thus far has remained untouched by any board or denomination. A year ago at our Convention the sum of \$600 was subscribed for this work, and \$800 more at the present session. The Executive Committee appointed a year ago to direct this work, have, after much prayer and correspondence, secured a suitable missionary, and all concerned are happy over the prospect.

The annual report of the statistical secretary gave the following figures: All told there are in Mexico 67 Baptist churches with 2,307 members, 61 mission stations, 29 church houses, 6 Baptist Associations, 10 B. Y. P. U. Unions, during the year just closed there were 194 baptisms, \$1,296.09 were raised during the year for pastoral support, and \$963.13 for missions, making an aggregate of \$2,889.22.

While a number of our strongest men were kept away by sickness and other causes, the present Convention was by all odds the best and largest we have ever held, and is destined to become memorable in the annals of our work in Mexico. From the opening session it was manifest that God's Spirit was among us. Many brethren had been praying for months that the Lord would bless the Convention; and they went to Toluca expecting an answer to their prayers. While the introductory sermon, that on missions and one on Baptist doctrine were excellent, all of them, really the Convention was a continuous prayer meeting. The sun-rise meetings were given

mainly to prayer and testimonies; during the day all the sessions for business were begun with several prayers, so that the devotional spirit continued to rise and extend like a tidal wave. Time and again during the reading or discussion of a paper the people were melted to tears, but the Lord reserved the greatest blessing for our last meeting which was held on Sunday night. At 7:30 there was not a vacant seat in the large auditorium. As usual we began with a prayer meeting; an opportunity was given for persons to present objects for prayer, when parents arose, and with tear-bedimmed eyes, asked all to pray for the conversion of their children, young people asked prayers for their parents, for a brother, sister, schoolmate, a friend. Then the praying began, several prayers were offered and the blessing came. God was there to hear and to bless. An invitation was given to the unconverted to come to Christ, and seventeen persons, the most of them young people, filed up and took their stand in a long line in front of the congregation. Those were precious moments; everybody was touched. One of the seventeen who went forward was Robert, the eleven-year-old son of Missionary Mahon. Some of us have come to Mexico to save these people, but it turns out that some of them are leading our children to Christ.

At the close of the above prayer meeting, which, by the way, had lasted an hour and a half, the brother who had been appointed to preach the closing sermon, was swept off his feet. In place of a sermon he proposed a consecration meeting. Those present will never forget what followed: the prayers, the testimonies, the tears while the delegates were giving the parting hand, strong men fell on each other's necks and wept like children. We were there three hours; the meeting was dismissed after ten o'clock, but the people would not go; it was good to be there. We delegates all return to our homes and our congregations with praises on our lips and joy in our hearts, all feeling like we are entering upon a new era in our work in Mexico. The next meeting of our convention will be in Saltillo in October, 1908.

J. G. Chastain.

Gaudalajara, Mexico, November, 1907.

From the Seminary.

We are proud of our Mississippi men in the Seminary. Just now our hearts are turning with two of them to the home State. Brother G. S. Jenkins and Brother T. L. Holcomb go out at the end of the year to take up important pastorates.

Jenkins goes to be pastor at Louisville. He is one of the most consecrated, sweet-spirited men we have. He has had some years of experience as a preacher and pastor, and now he is reinforced by his training here last year and this. He goes to Louisville expecting to do there the work of his life. We love him and our prayers go with him.

Holcomb goes to Durant. He is one of our brightest and best. We are all proud of him and feel sure he is one of the coming men of the State. He goes out well-equipped, and will do a great work at dear old Durant.

These beloved brethren are the chosen of the Lord. Give them your love and prayers.

Wm. F. Roberts.

New York Hall.

Silver Creek.

Regarding in a late issue of the paper the article read by Mrs. W. F. Iarborough before the Woman's Meeting of Central Association, and also the article by Rev. N. H. Quisenberry bearing on the same subject, has emboldened me if you will not think me presumptuous to speak in meeting too, on the same subject, for it is one that has lain heavily on my heart a long time. Circumstances have frequently forced me to lend countenance to church bazaars and church socials, where in feeling and sentiment my back has ever been turned toward them.

I was raised on the Bible doctrine of our entire dependence on God for all that we are and all that we have, and upon God's plan of giving to him one-seventh of our time and one-tenth of our income, and right here I am fearless in saying that much of our trouble, much of our failure in carrying out our Lord's great commission—Preach the Gospel to all nations—is the result of the church having departed from God's plan of utilizing the financial resources of the church and dividing plans of their own instead—at a very early age in the history of God's dealings with His people He enacted law and never repealed it. This is found in Leviticus 27:30-32. The substance of the law is, All the tithe is the Lord's.

In Psa. 24:1 God's Holy Spirit burst forth in his sublime declaration, The earth is the Lord's and the fullness thereof; the world and they that dwell therein. This claim of tithing is not set upon the principle that God needs it, but that it is His already, and if we hold it back we are robbers. While we find this, first written as a law in Leviticus, the principle goes further back. Before Levi was born, we find Jacob of Bethel on the morning after his marvelous vision of the ladder vowing to consecrate the tenth to the Lord and God's accepting the consecration; but even that event was not the starting of the plan. We go away back to the morning of time and the cradle of the race and find Abel's offering the firstfruits of his flock as an act of worship to God, and its being acceptable to God shows that it was one of His divine plans. So Moses was not enacting a new law, but confirming an old one when he wrote under God's direction, the tithe is, not shall be, the Lord's.

Coming down to the New Testament dispensation, we have following the same line in first Corinthians 16:2, Upon the first day of the week, let everyone of you lay by him in store as God hath prospered him.

But who is to be the judge of how far God has prospered him?

Let every man be his own judge? If what we know of man's native covetousness, is the test we are led to believe the result will be unsatisfactory.

Common sense tells us there must be a standard ratio. God knew we needed such a ratio and has made it—the tenth. How little it is when we go in spirit to God and meditate on all he has done for us. If during the week our income is \$1, 10 cents belongs to God—\$10, \$1 belongs to God.

If during the year 15 bales of cotton is the farmer's income, the bale belongs to the Lord, and he holds the first claim, if held back, I firmly believe we will lose more in the end.

But the women who have incomes are few and far between. Instead of its being income to us, its mostly outgo. The principal way we have of being able to give is by the

practices of self-denial. We find in the Bible that those who had jewels and fine silks, were to give them, those who would do fine needle work were to embroider the vestures of the High priest, while those who had not those possessions nor gifted with the dainty art of embroidery, but were wise hearted, did what they could, they spun with their hands and brought the labor of their hands and it was accepted.

Times change and customs and manners change with them. The old fashioned art of spinning, knitting and weaving by the hand has gone almost entirely out of use and has been replaced by the modern use of machinery run by steam. As a consequence that avenue of work is closed against her except in isolated places, unless she is employed by a capitalist to work in their machine shops. I have searched the concordance and no where in the Bible do I find the words cotton, ice or oysters, yet we know they are forming some of our great industries of the present day. They are blessings given us by an All Wise Creator. All over the land we find ice cream parlors and restaurants where ice cream is served from one and fried oysters from the other. Neither of them has a tendency to pull down our physical nature, but to build them up. They are both a legitimate business. Very few of us women have more than the one talent common to a great many—that of cooking. We don't know how to spin and the time doesn't call for such labor; but we do know how to make cream and fry oysters and piece and quilt comforts.

Now if it is a legitimate business for a woman to make a quilt and sell it for three dollars or sell ice cream and fried oysters to supply our worldly needs, where is it wrong for women banded together, working for the Master's cause to sell ice cream and fried oysters on strictly business principles, giving value received for the money we get? I ask again, where is the sin any more than in our raising a cotton patch?

Will someone please tell me, for I want to be led into the light?

Mrs. M. E. Fleming.
Silver Creek, Miss., Nov. 4, 1907.

God's Dealings With Men. E. L. Wesson.

A child's reason for doing anything is "because," often "just because." The child knows nothing better to say. It has a reason behind that word "because" but cannot express it. "Because," followed by a reason, is the strongest way of expressing why a thing is done, or is not done. It is God's way of expressing many positive reasons for his own actions in dealing with men. Read carefully the following Scriptures and see how often God bases His dealings with men upon what men have done, and says that He does "because they did."

Speaking to Abraham, who offered up his only son Isaac, God said: "Because thou hast done this thing, and hast not withheld thy son, thine only son: In blessing I will bless thee, and in thy seed shall the nations of the earth be blessed." Gen. 22:16-18. God did because Abraham had done.

Of Caleb, one of the spies who was faithful, God said, when speaking of entering the land of Canaan: "He shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord." Deut. 1:36. "Because" Caleb did God did.

God said of Israel: "As the nations which the Lord destroyeth before your face, so shall ye perish, because ye would not be obedient unto the voice of the Lord your God." Deut. 8:20. God destroyed "because" they would not. God had Isaiah write of those who trusted in Him: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Is. 26:3. "Because" they trusted, God kept them in peace.

David was inspired to write of God's people: "He shall have them, because they trust in him." Ps. 37:40. "Because" they trusted God saved.

Again, speaking for God's people, the Psalmist said: "Our heart shall rejoice in him, because we have trusted in his holy name." Ps. 33:21.

God had Jeremiah write of those who believed in Him: "I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee; because thou hast put thy trust in me, saith the Lord." Jer. 39:18. God delivered "because" they trusted.

God had Solomon to write of those who refused to listen to His voice: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; I also will laugh at your calamity; I will mock when your fear cometh." Prov. 1:24, 26. God's reason there begins with "because."

Again He had Isaiah write of rebellious Israel: "Therefore will I remember you to the sword, * * * because when I called ye did not answer." Is. 65:12. See also Jer. 7:13. Not that God never acts without a justifying cause—"because."

Christ said to the unbelievers: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18. Christ knew where to write "because" to fix the blame.

Paul wrote of those who had abused the knowledge they had of God: "Because that, when they knew God, they glorified him not as God, neither were thankful; God also gave them up to uncleanness," etc. Rom. 1:21-24. The blame is placed on the people as is shown by that word "because."

Again Paul wrote of those who perish, that they perish "because they received not the love of the truth, that they might be saved." 2 Thess. 2:10.

They perished "because they received not the love of the truth"—"And for this cause (that is, "because they received not the love of the truth") God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:11, 12. Note God's "because" and also His "for this cause." He fixes the blame for their damnation where it belongs.

When the people praised Herod as a god, and he accepted it. "The Lord smote him, because he gave not God the glory; and he was eaten of worms and gave up the ghost." Acts 12:23. See where God put the word "because" there.

It is written that Christ: "Began to upbraid the cities wherein most of his mighty works were done, because they repented not." Mt. 11:20. He located the blame on the people. Oh that word "because," it bears weight.

A study of because, wherefore, and therefore, would open the eyes of many people. All of these words fix the truth in the mind and place the responsibility.



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FORTY-SEVENTH ANNUAL STATEMENT

OF THE

HOME LIFE INSURANCE CO'Y

GEO. E. IDE, PRESIDENT.

JANUARY 1st, 1907

Admitted Assets.	Liabilities.
Bonds and Mortgages,\$5,809,650.00	Policy Reserve\$16,006,708.00
Bonds and Stocks (market value) .. 8,907,787.91	Miscellaneous Liabilities 297,780.84
Real Estate, 1,650,609.81	Present Value of all Dividend Endowment Accumulations (Deferred Dividends) 1,621,413.00
Cash in Banks and Trust Companies .. 293,545.75	Reserve to provide for all other Contingencies 1,083,648.98
Loans to Policy Holders 1,950,996.14	
Other Assets 396,961.21	
Total\$19,009,550.82	Total\$19,009,550.82

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so spoke the chairman of the so called Armstrong Legislative Insurance Investigating Committee on the floor of the New York Senate Chamber.

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State Prohibition.

I see nothing but encouragement in the outlook and if we all do our part the victory is ours. Let everyone ask him or herself the question:

Am I doing all in my power to help bring about what we have

been working and praying for, namely, state wide prohibition, the annihilation of the legalized saloon from this grand old state? Am I doing all I can to encourage the legislators and senators that are to enact this law, and to the officers charged with the enforcement of the laws we have? The papers claim that the liquor people have conceded the state of Mississippi to the dry list. We should remember that the liquor people never sleep and they are treacherous. Every man that feels an interest in the rising generation should remember that we have a part in securing state prohibition.

HICK'S CAPUDINE
CURES COLDS and GRIPPE. It Removes the Cause.

Relieves Feverishness and Aching. Soothes the Nerves and Restores Healthy Conditions. IT'S LIQUID-EFFECTS IMMEDIATELY. Contains No Acetanilide. 10c, 25c and 50c a bottle at Drug Stores.

See your representative and senator and speak your sentiments. I believe all we have to do to gain a sweeping victory is to ask for what we want, in the proper way, and give our legislators to understand that we will be satisfied with nothing less than State Prohibition.

"A saloon can no more run without using up boys than a saw mill can without using up logs. The question is: Whose boys shall they be? Yours or mine?"

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Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)
WOMAN'S CENTRAL COMMITTEE.

Mrs. J. A. Rackett, Meridian, President of Central Committee.
Mrs. W. R. Woods, of Meridian, Miss., Secretary of Central Committee.

Mrs. W. S. Smith, Meridian, Miss., President of Sunbeam Work.

Mrs. Martin Hall, Winona, President of Young Woman's Auxiliary.

Officers of Annual Meeting.
President, Mrs. W. A. McComb, Meridian; Vice-President, Mrs. J. C. Granberry, Hahurst; Recording Secretary, Mrs. W. F. Yarborough, Jackson.

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The Babe of Bethlehem.

Walter M. Lee.

Down upon the straw they laid him,
Christ, the stem of Jesse's rod,
There he slept within the manger,
Son of Mary, Son of God.

Shepherds came and bowed before him,
Kissed his dimpled little feet;
Silent humble adoration
Offered at the mercy seat.

Magi journeyed far to bring him,
Of their frankincense and gold;
King they crowned him; homage
paid him,
As the Lord of wealth untold.

Lord, we lay our hearts before thee,
Take them, Jesus guard and keep;
Thou great King of kings in glory,
Thou great Shepherd of the sheep.

Dear Young People:

In accepting the position of Leader from your hands at our meeting in Hahurst, I was mindful of the work as well as the honor that accompanies it.

While my heart is filled with appreciation and gratitude and a desire to build up our Young People's work, I realize that your Leader can do but little without your help, as I am asking you to take up the work in your own church and assist in spreading the Glad Tidings.

Now, if every Society will be responsible for the organization of at least one new one... The plan by which this may be done is through correspondence with friends in churches where there is no Y. W. Auxiliary.

Will not the faithful workers in Jackson, Meridian, Columbus, Liberty, Brookhaven, Starkville, Shubuta, Clinton, Winona and Quitman help to make the best year in the history of Mississippi for the Master's Cause?

The field of our work is large, since there are only a few Associations with a Young Woman's Missionary Society. Special effort is being made by your superintendent to effect organizations in other Associations:

First, with the aid of the Vice-President of Woman's Missionary Union; second, directly through the pastors of the various churches. Letters are now written to them asking the names of young ladies in their churches who may be communicated with in regard to the work. Some pastor's wives have kindly promised to help and we earnestly hope this year may be one of great progress in the Master's work. Our aim for the year is two-fold: First, the regular study of our mission fields and of the Mission Study Courses; and second, the payment of ten thousand dollars in contributions to Home and Foreign Missions.

The Young Woman's Auxiliary of Fifteenth Avenue Baptist Church, Meridian, sends the following report for October, 1907:

Foreign Missions	\$ 3.00
State Missions	3.00
Home Uses	2.65
Organ Fund	19.00
On hand	9.35
Total	\$37.00

Young Woman's Auxiliary, Winona Baptist Church, October, November and December, 1907:

Home Missions	\$ 7.20
Home Uses	165.00
Total	\$172.20

Martha Ball.

The Christmas Offering and The Week of Prayer.

Few there are so apathetic that the New Year brings no thoughts of the past or no plans for the future. The year 1908 swings into sight mighty with opportunity. Our hands are small, our grasp weak; we cannot seize what we see. We know the world is wide open to the Gospel of Jesus Christ; we know China, the greatest mission field, has awakened from its years of sleep and is ready to hear this new story; we know that thousands of the best young men and women of our churches stand ready and anxious to go to tell what the world is ready to hear—we know also, alas, that the church as a whole

goes on its way paying small heed to these calls. What can we do in the sight and knowledge of such things?

We, unstimulated by the largeness of the task or the indifference of others, can do our part; first in gifts, then in prayer. For many years past it has been the custom of the W. M. Union to hallow the close of the year with gifts and to open the year with prayer. As each year has rolled by the custom has taken deeper hold on our hearts and meant larger things in God's plans.

For the gift, we ask two things—First, that the thinking and planning for it begin early in December; then that one-tenth as much as the cost of all the gifts and preparations for Christmas be given to the Giver of all. Then will this Christmas season in thought and purpose be bound back to Christ. If this offering taught only to the children in our homes that to them in their joy was given this other joy of echoing the angel's message—"Peace on earth, good will to men."—it would be eternally worth while.

The gift is for Extension of Mission Work in China. We have sent our Corresponding Secretary to map out the march of progress—new stations, new houses, new schools, new men. He will return like another Joshua, bidding us go forward and take a new land of great promise. It remains to be seen whether we follow him or wait for forty years until another and more trustworthy generation takes our places. The response to this call for a Christmas Offering will be in no small sense our response to this new test. \$25,000 has been set for our aim and will be a good answer. The children have a special part, in that their contribution will be set aside as part of the fund for the Sunbeam School Compound at Ying Tak, China, for the Southern Baptist children will give \$5,000 this year, and in which no child should be deprived of the privilege of having a part and title.

The prayer. We cannot truly pray unless we labor to fulfill our prayers, but having gathered our gifts with thought, and if need be, sacrifice we are ready for prayer for a blessing on the land for which it is gathered and for the hastening of the reign of truth and joy in the land. If I could make but one wish for the Union in the new year—indeed for our whole body of Christians it would be this—Lord, teach us to pray. It is no idle task, asking God to do His part and ours also; asking Him to send others but leave us in our places; to make others liberal but keep our purses filled. To truly pray is to see the year crowned with blessings on His kingdom of which we dare not dream.

How better then can we begin

1908 than by diligently spending the week Jan. 5th—11th in this School of Prayer, sitting, reverently at the feet of the Master asking and listening to His answer as we plead, Lord, teach us to pray.

Fannie E. S. Heck,
President W. M. U.
Christmas Offering Envelopes, Outline for Week of Prayer. Special program for Woman's and Young Woman's Societies, with one for Sunbeams, for ingathering of Christmas Offering, free on request from your State Central Committee or from Woman's Missionary Union, 301 N. Charles St., Baltimore, Md.

\$100 Reward, \$100.
The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative power that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address: J. C. CHENEY & Co., Toledo, O. Sold by Druggists, etc.

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The most obstinate case of Eczema can be quickly and completely cured by the application of Heiskell's Ointment. It also cures Itch, Rough and Pimples, Skin, Erysipelas, Tetter, Ulcers, and all other skin diseases. Before applying the Ointment, bathe the parts affected, using Hot and Cold Water. Then apply the Heiskell's Ointment. Your druggist sells Soap, 25c a cake; Pills, 25c a bottle. Send for book of testimonials and learn what these wonderful remedies have done for others. JOHNSTON, HOLLOWAY & CO., 531 Commerce Street, Philadelphia, Pa.

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Prohibition Campaign.

Views of saloon men on very important question. Advantages of a higher license given consideration. How can the business be placed on cleaner basis? Dealers hold that agitation may injure the city. Louisiana league favors compliance with all laws. Resolutions of temperance meetings. A number of the saloon keepers of the city whose establishments rank among those of the better class, were interviewed yesterday relative to the prohibition campaign opened in this State. The majority of these were inclined to view the matter in a serious light, it being the general consensus of opinion that the object is one of importance, not alone to those engaged in the business of selling liquors, but to the municipality itself.

The problem of greatest moment in the minds of these, was to devise some way in which the anti-saloon wave might be met on reasonable grounds which would check the efforts of the radicals, place the business of selling liquor on a higher and cleaner basis, and at the same time insure to New Orleans the large revenue needed to run the government, to maintain the public schools, help to improve the streets and to render assistance to other enterprises affecting the comfort and welfare of the community. While unwilling to accept the prediction of the ministers of the city that the entire State of Louisiana, including of course, New Orleans, would go "dry" in a short while, the saloon men approached were yet by no means prepared to say that the agitation if persisted in might not ultimately achieve that end. The example furnished in Georgia, Alabama and Mississippi it was pointed out, was ignored, etc., etc.

They have already given up Mississippi as a dry State after the legislature meets in January next.

Neuralgia

Do you know how to cure it? Constitutional treatment will of course. But that takes time, and in the meantime you continue to suffer. This is where Dr. Miles' Anti-Pain Pills are invaluable. They stop the pain. The pain is in the nerves—in the large ones, that is why it is so severe. Anti-Pain Pills soothe these nerves and bring relief. Get them at any drug store.

"My husband and I have been using Dr. Miles' Anti-Pain Pills for neuralgia and headache for the past ten years." MRS. THOS. LAIDLAW, Yates Center, Kansas. 25 doses, 25 cents. Never sold in bulk. MILES MEDICAL CO., Elkhart, Ind.

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Alcohol not needed

Ayer's Sarsaparilla is not a strong drink. As now made, there is not a drop of alcohol in it. It is a non-alcoholic tonic and alterative. Ask your own doctor about your taking this medicine for thin, impure blood. Follow his advice every time. He knows. Trust him. We have no secrets! We publish the formulae of all our preparations. J. C. Ayer & Co., Lowell, Mass.

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Treats all forms of chronic, nervous and skin diseases; rheumatism in all its forms, neuralgia, paralysis, headache, backache, gout, all forms of indigestion, constipation and sleeplessness, cancer and ulcers of all kinds.
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READ EXTRAORDINARY BOOK OFFER ON PAGE 16.

FAIRY.

The Wolves, the Dogs and the Sheep.

Once some wolves saw a fine flock of sheep in a field, and wanted to get at them. But they were afraid of the dogs that stayed in the field and guarded the sheep day and night.

At last they thought of a plan to get rid of the dogs.

They sent word to the sheep and said: "The dogs are not your friends; they are your masters and want to keep you from being free. We are your friends. Only send the dogs away, and trust us, and you will see how well we shall all live together, and how happy and free you will be."

The foolish sheep believed them and sent the dogs away.

Then the wolves came down into the field and soon made an end of the sheep.

When people do as their enemies ask them to do, they may expect to fare as these poor sheep fared.

The devil, through his representatives adopted this plan, and his satanic majesty has been using the same tactics ever since. We died the saloons all draped their only have to look back a week or two when the Alabama legislature was in session when we heard the same old story repeated.

The Louisiana Liquor League is using the same argument, and when the Mississippi legislature meets next January, you will see the Lieutenants from Vicksburg using pretty much the same language.

We will have the same kind of a legislature and senate as Alabama and a Governor without price.

J. Pierpont Morgan can sign his name to a check and it is worth millions; Governor Comer could have signed his name to a veto or exempted Mobile, and it would have been worth thousands to him, but he is a man.

W. H. Patton.

Kinetic Energy

Kinetic is a good word. It means "power to make things go." A fat bank account, a rock on the edge of a hill, a barrel of gunpowder, and SCOTT'S EMULSION all contain "kinetic energy," so the professor tells us.

Power is stored up in

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This force let loose in the system of the consumptive gives him the strength to take on new flesh. It is a powerful flesh-producer.

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Signal Ring \$2.50 up

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We give below a few suggestions for acceptable holiday gifts. Our catalogue contains hundreds of articles, accurately illustrated, and will prove of great assistance in ordering. Sent free upon request.

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Brooches, Gold	\$1.50 up
Bracelets, Gold	5.00
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FOR MEN

Cuff Buttons, Gold	\$1.50 up
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Card Cases, Silver	3.50
Card Cases, Leather	1.50
Fobs, Gold	6.00
Watches, Gold	25.00
Match Boxes, Silver	1.25
Pipes, Gold or Silver Mounted	2.50
Pen Knives, Silver	1.00
Signal Ring, Gold	2.50
Shaving Brushes	1.50
Umbrellas, Silver Mounted	5.00

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This Gold Bracelet Roman Finish, \$5.00 Illustration 1-2 size.

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GRIP DEVIL

GRIP DEVIL

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The best system of Bookkeeping, Shorthand, and general routine. The kind that is made up from actual office experience, not from supposition and a smattering book idea.

New typewriters—the touch system—with blanked keyboards.

Gleanings from the Sunday School Lesson.

For months the Sunday Schools throughout the world have been studying about the children of Israel journeying to Canaan, the promised land, as it were, typical of our journey, to day, to the promised land of Heaven. Did we catch the gist of the lessons? God, leading the children of Israel out of bondage in Egypt to the land of Canaan through human instrumentality, as he leads his children today, through the Holy Spirit, to conquer the world for Christ, and to establish His kingdom in the hearts of the people. The lessons are radiant with the blessings of God sparkling with the jewels of love and light, as we learn of the dealings with Moses, Joshua, Caleb, Gideon and others, leading in the establishing of Israel in the promised land.

All the great blessings of religion that we have come from this wonderful out-workings of God's great purposes. What God has done, God will do. "He is faithful that promised."

Often in this age great diffidence of the children of who says "go forth how the way will the Lord has all the done is infinite resources at lawless and though he doesn't own the town to us sometimes long in advance of the time, thus leaving room for the exercise of faith in the matter of obedience.

The most striking part of the series of lessons to my mind is the marvellous way God directed Moses to make a brazen serpent.

You are all familiar with this remarkable incident:

The personal application made by Jesus as he spoke to Nicodemus, referred to this incident, and used it to illustrate his own gracious work. John 3:14-15.

"As Moses lifted up the serpent in the wilderness even so must the son of man be lifted up: that whosoever believeth in him shall not perish, but have everlasting life."

By this he affirms that according to the merciful plan of God he himself the son of man, must be lifted upon the cross for the salvation of all who will believe on him.

God has wisely ordained and most graciously bestowed the high and holy privilege to his children to lift up the crucified One, to a lost world, but we must be made "meet for the master's use" before we can do effectual work.

As a leader, Moses has no superior among all the prophets of Israel. "And there arose not a prophet since in Israel, like unto Moses, whom the Lord knew face to face."

"The workman dies but the work goes on." The death of one servant of God is followed by the commission of another. The Lord spoke unto Joshua, the new leader, saying, "As I was with Moses, so I will be with thee. Only be thou strong and courageous."

Strength, courage and unfaltering confidence, those are Joshua's equipments for leadership.

"This book of the law shall not depart out of thy mouth: but thou shalt meditate therein day and night." Here is the essentials of success: It is God's word meditated on, held fast, and obeyed. Thus we see Israel enters the promised land, blessed by divine leadership through Joshua, whose great faith is clearly demonstrated in the capture of Jericho. Here faith and works go hand in hand, for "by faith the walls of Jericho fell," but it was after the walls had been compassed about for seven days. What a beautiful and inspiring picture we have in faithful Caleb as some sturdy tree bearing fruit in old age, of whom it was said that he wholly followed the Lord. "Be thou faithful over a few things and I will make thee ruler over many. Our Saviour speaks of a faith that removes mountains, but Caleb had a faith that asked for a mountain to be given, that by God's help, he might conquer it."

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Earliest Header. Fine Medium S. S. Excellent Shipper. Delicious for Table.

About ten days later than E. Jersey. A full size header. A Money Maker.

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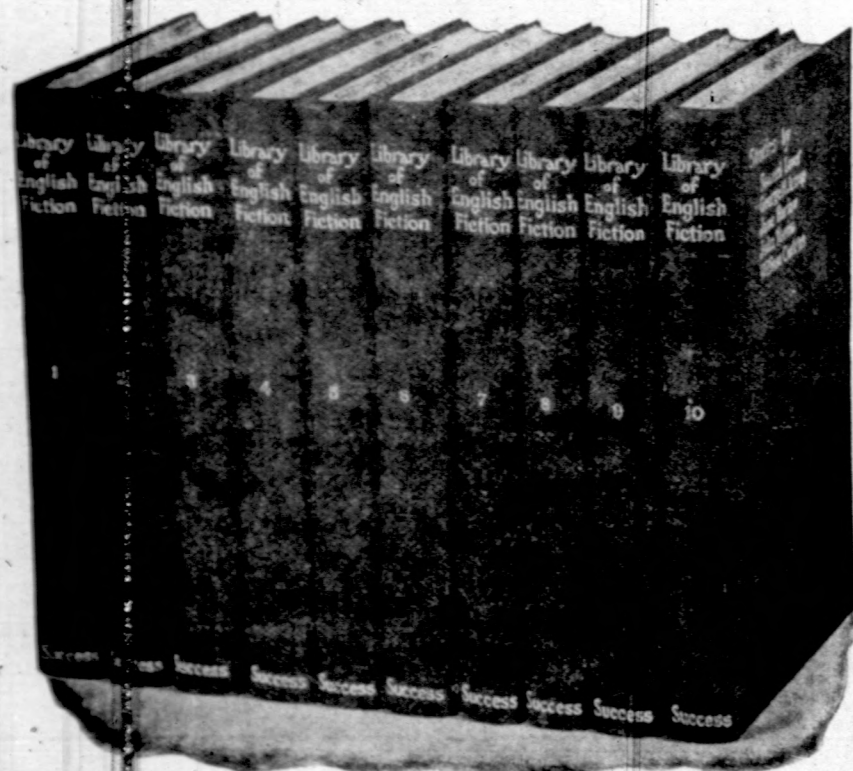
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